

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ya'ayouha* (O, *you*[s]) the *Mudda'ththero*[1] (*he who cloaked himself*).	يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾
2. Let-up[2] [*you*[s]], then let-warn [*you*[s]].	قُمْ فَأَنذِرْ ﴿٢﴾
3. And your[t] Lord *kabber*[3] (*let say* [*you*[s]]: *Allaho Akbar*).	وَرَبَّكَ فَكَبِّرْ ﴿٣﴾
4. And your[t] garments so let-purge[4] [*you*[s]].	وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
5. And the *rojza*[5] (*idols/idols' worship*) so let-forsake [*you*[s]].	وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾
6. And let-not [*you*[s]] *tamnon*[6] (*grace a boon*[w]) (*to*) *tasta-kthero*[7] ([*you*[s]] *seek-more*).	وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾
7. And for your[t] Lord *issber*[8] (*let-hold on patiently* [*you*[s]]).	وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾
8. Then if (*had been*) blown in the trumpet.	فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ﴿٨﴾
9. Then *tha'leka* (*afar-that-it*/)[x] (*is*) then-day a day arduous.	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾
10. Over the unbelievers (*it*[x] *is*) other than easy.	عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾
11. *Tharrney*[9] (*let-alone* [*you*[s] *Me*]) and whom[p] I created lonelily[10].	ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾
13. And sons witnessers/testifiers.	وَبَنِينَ شُهُودًا ﴿١٣﴾
14. And I facilitated for him *tamhedan*[11] (*extended facilitation*).	وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾
15. Afterwards [*he*] covets that [*I*] augment [*him*].	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
16. Not-at-all[12]; verily he [was] for Our *Ayat*[w] a stubborn-/perverse[13].	كَلَّآ ۖ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ﴿١٦﴾
17. [*I*] shall overburden him ascendingly.	سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

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[1] The word "*Muddathir*" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophet-hood* and its multiple burdens!

[2] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف!"

[3] The word "*kabbir*" means *approximately: Allah is Older or Bigger vis-à-vis Time, than anything else*)! Thus, when a Muslim hears the call for the Prayer "*Allaho Akbar*" he should leave *every* thing and *any* thing, save *life or possession threatening situation*, and proceed to perform the Prayer!

[4] Your "*garments*" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion! See القرطبي!

[5] The word "رجز" has several meaning: successive filthy and perturbing torments! Also it includes Satan's *whisper, sin, offense*, and *idol or worship of idols*, or *any work that leads to idols' worship*! See اللسان!

[6] The word "مَنّ" in "تمنن" means "نعمة تنعمها!" That a "*boon you graces it*!"

[7] There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't *you give some thing* and then *you expect more than it in return*!

[8] With respect to all the duties and demands of you mission or work towards your Lord!

[9] The word "*tharr*," = "*let alone*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*!

[10] The word "وحيدا" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical! So it's "*lonelily*!"

[11] The word "تمهيدا" is an *infinitive noun*! So, the word "*extended*" used to qualify such a noun to sate the *purpose*!

[12] The word "كلا" is an article of negation particularized for deterrence and prevention!

[13] The word "عنيد"= "*perverse*" which is "نعت" = *epithet*, in *grammatical* term "*adjective*" for "*jabbaren*!" In this case it is تمييز = *specific for distinction* construct, hence *perverse*! See إعراب القرآن، لمحمود صافي!

18. Verily [*he*] thought and [*he*] appraised.	إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So (*had been*) killed [*he*], how [*he*] appraised[14].	فَقُتِلَ كَيۡفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (*had been*) killed [*he*] how [*he*] appraised.	ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [*he*] looked[15].	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [*he*] frowned and [*he*] precipitated[16].	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [*he*] reversed (*walked away, showing his rear*) and *istakbara*[17] ([*he*] *affirmed his prideful haughtiness*).	ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ﴿٢٣﴾
24. Then [*he*] said: *en* (*not*) this except a magic (*being*) legacyed (*as relics*)[18].	فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ﴿٢٤﴾
25. *En* (*not*) this except the human's say[x].	إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ ﴿٢٥﴾
26. Shall *issley*[19] ([*I*] *broil/burn*) him (*on/by*) *sagar*[w] (*intensely-flaming-Fire that tosses its associate/companions*)[w].	سَأُصۡلِيهِ سَقَرَ ﴿٢٦﴾
27. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) *Sagarr*[w] (*intensely-flaming-Fire that tosses its associates-/companions*)[w].	وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ﴿٢٧﴾
28. Not leaves-unchanged [*she*] and not deserts (*forsakes any of them alone*) [*she*].	لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾
29. *Lawwahaton*[w][20] (*iteratively emaciating/blackening/tossing*) – *she*[y] for the humans.	لَوَّاحَةٞ لِّلۡبَشَرِ ﴿٢٩﴾
30. On it[w] (*are*) a nineteen.	عَلَيۡهَا تِسۡعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's [w] companions except angels; and not We made *eddata*[w] (*that which is numerated or counted*)[w] them except an essay[w] for whom[r] they[z] unbelieved; to *yastayqena* (*affirmably-ascertain*) who[r] *oto* (*had been*) accorded they[z]) the book[x] and [*to*][21] *yazdada* (*further*[22] *augment*) who[r] they[z] believe belief; and not suspect who[r] (*had been*) given they[z] the book[x] and the believers; and to say they[z] who[r] in their hearts (*is*) an illness[23] and the unbelievers: what wanted Allah by this a parable/example; like *tha'leka*(*afar-that-it/*)[x] misleads Allah whom[r] [*He*] wills and divinely-guides [*He*] whom[r] [*He*] wills; and not	وَمَا جَعَلۡنَآ أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا وَلَا يَرۡتَابَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡمُؤۡمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ

[14] The word "قُتِلَ" *constructed* in the *passive*, means: *be cursed he*!
[15] The word "نَظَرَ" means *deliberately considered*!
[16] The word "بسر" means acted prematurely, or precipitately! See الراغب!
[17] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[18] The word "يُؤۡثَر" means *to be taken as*, in this case, for lack of better reason, claims that the Qur'anic *Ayat* are to be taken as none but *relics* of the old being quoted!
[19] The word "اصلي" *transliterated* "*issley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!
[20] The word "لوّاحة" means she who *changed*! The Arabs say: لاحه الحر أو لاحه البرد أم لاحه الحزن, meaning changed him the heat, or the cold or the sadness! In this case, and Allah knows best, the "*intense flaming fire*" changed them to such an extent they are no more identifiable!
[21] The word "يَزداد" is "فعل مضارع منصوب لانه معطوف على يستيقن" hence the *implied* [*to*] in the square brackets!
[22] The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ!" So *further* is prefixed for this purpose!
[23] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

knows your[t] Lord's soldiers except Him; and not it[w] except a reminiscence[w]/remembrance[w24], for the humans.	رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ٣١
32. Not-at-all[25]; by[26] the moon.	كَلَّا وَٱلْقَمَرِ ٣٢
33. By[27] the night[x] *edh* (*whereas*) [*it*[x]] reverses.	وَٱلَّيْلِ إِذْ أَدْبَرَ ٣٣
34. By[28] the morning[x] *edha* (*whence/when*) it[x] brightens.	وَٱلصُّبْحِ إِذَآ أَسْفَرَ ٣٤
35. Verily it[w] (*is*) an *ehda*[w29] (*a lone/any-one*)[w] (*of*) the *koba're*[30] (*biggest*)-she[y].	إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ٣٥
36. *Natheeran* (*iterative warner*) for the humans.	نَذِيرًا لِّلْبَشَرِ ٣٦
37. For whomever [*he*] willed of you[b] to advance or (*to*) delay [*he*].	لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧
38. Every a self[w] by what it[w] earned (*is*) a pawn-she[y31].	كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ٣٨
39. Except the *yamenee* (*right-side's*) companions[x].	إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ٣٩
40. In paradises[w]/gardens[w] mutually querying they[z].	فِى جَنَّٰتٍ يَتَسَآءَلُونَ ٤٠
41. *A'n* (*regarding*) the criminals.	عَنِ ٱلْمُجْرِمِينَ ٤١
42. What threaded/pervaded you[b] in *Sagar*[w] (*intensely flaming-Fire that tosses its associates/companions/residents*).	مَا سَلَكَكُمْ فِى سَقَرَ ٤٢
43. Said they[z]: [*we*] were not of the prayers[32].	قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ٤٣
44. And [*we*] were-not *nutt'emo* (*giving to: ingest/feed*) the poor.	وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ٤٤
45. And we were wading with the waders.	وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ٤٥
46. And we were denying by the *Deen's* (*Requital's*) Day[33].	وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ٤٦
47. Until *atana*[x] (*happed on/came to us*) the certitude[x34].	حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ٤٧
48. So benefits them not the intercessors' intercession[w].	فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨
49. So what (*is*) for them *a'n* (*regarding*) the reminiscence[w35] (*Qur'an/message*) they[z] (*are*) shunners.	فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ٤٩
50. As if they (*were wild*) asses *mustanfaraton* (*fleeing-affrights*[w]).	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ٥٠
51. Fled-she[y] from [a lion]/catchers[36].	فَرَّتْ مِن قَسْوَرَةٍۭ ٥١
52. Rather wants every *emre'en*[37] (*mature/perfect manliness possessor*) of them *youa'ta* (*to be accorded* [*he*]) writs *munashsharatan* (*that had been iteratively spreads-she*[y]).	بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ٥٢

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[24] The word "ذكرى" could mean *muchness* of "*reminiscence/remembrance*"! See الراغب! Based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).
[25] The word "كلا" is an article of negation particularized for deterrence and prevention!
[26] In Arabic the letter "وَ" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "القمر," so we start with the word "*by*" and not "وَ" as "وَ" will *not* suffice the meaning!
[27] Ibid, only here this is with respect to the "night!"
[28] Ibid, only here this is with respect to the "morning!"
[29] See the *Lexicon* attached to this *Translation* regarding "أحد"!
[30] The word "الكُبَر" is the *feminine* of "الأكبر" = "*the biggest*," See الهادي!
[31] The word "pawn" is *feminized* because it is in reference to "النفس," which a *feminine gender in Arabic*!
[32] The word "*prayer,*" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!
[33] That is The Judgment's Day where every one is recompensed accordingly!
[34] The word "اليقين" means death!
[35] The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!
[36] The word "قسورة" could mean, besides "lion," "*the thrower*" or "*the catcher*!" See الراغب!

53.Not-at-all[38];rather they[z] fear/know[39] not the Hereafter[w].	كَلَّا بَل لَّا يَخَافُونَ ٱلْأَخِرَةَ ۝٥٣
54.Notatall;verily it[x40] (*is*) a reminiscence[w41] (*Qur'an*[x]).	كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ۝٥٤
55.Sowhoever [*he*] willed, [*he*] rememberedit[x42].	فَمَن شَآءَ ذَكَرَهُۥ ۝٥٥
56. And not remember they[z] except if/that Allah wills; He (*is*) *ahlo*[43] (*worthy/possessor/master*) (*of*) the *taqwa* (*reverential guarding against the displeasure of Allah*) and *ahlo* the forgiveness[w].	وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ۝٥٦

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[37] See the *Lexicon* attached to this *Translation* for the *differences between*: the man=الرجل, و the human= الإنســـان, و the person =الشـــخص, و the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

[38] The word "كلا" is an article of negation particularized for deterrence and prevention!

[39] *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[40] The pronoun "هـ" in "إنّه!" refers to the "right" that is the Qur'an is message from Allah!

[41] See footnote 6238 above regarding: "التذكرة!"

[42] The pronoun "هـ" in "ذكره" refers to the Qur'an as the message from Allah! Thus, [it] is *suffixed*!

[43] The word "أهل" = *ahlo*, means "worthy of" or "possessor of" or "master of!"